



## Pedagogical Principles Governing Ayatollah Nasser's Instructions on Spiritual Wayfaring

Jafar Taghiyar Renani<sup>1</sup>

### **Abstract**

Education serves as a foundation for transformation within the learner, with its goals, principles, methods, and guidelines forming its core pillars. Clearly defined principles and methods aid both the educator and the learner in the educational process. In the realm of spiritual-mystical training, mentors of the spiritual path aim to nurture their disciples' inner growth, with their programs and practices grounded in specific principles, much like any other field of education. Ayatollah Nasser's spiritual training program for his disciples follows this same rule, adhering to general principles that serve as guidance for both mentors and learners. These principles help other educators and learners follow Ayatollah Nasser's path of training with insight and clarity, steering clear of deviations. In this article, we aim to present some of the fundamental principles governing Ayatollah Nasser's spiritual instructions through a descriptive-analytical method, drawing from library research and interviews. The findings indicate that Ayatollah Nasser's pedagogical approach relies on numerous key principles, such as gradual progression, adherence to Sharia, harnessing various effective educational tools, a learner-centered approach that considers each learner's unique circumstances, and a focus on the central role of Imam al-Mahdī, the Imam of the Age.

**Keywords:** spiritual training, mystical training, Ayatollah Nasser, principles of spiritual training, pedagogical principles.

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## Social Mystical Ethics in Ayatollah Nasserī's Words and Practice

Mohammad Javad Roodgar<sup>1</sup>

### Abstract

Social mystical ethics is a kind of spiritual wayfaring focused on societal interactions. The mystical character of this ethical framework can be defined and adjusted within each virtue in a longitudinal and causal order, and internal degrees of each stage. In Ayatollah Nasserī's words and actions, this approach is marked by elements of 1) unity in God, 2) love, 3) devotion to the Imams, and a gradual ethical development model. The guiding spirit of this model is the guardianship of the infallible Perfect Human, Imam al-Mahdī, the Greatest Remainder of God (Baqiyat Allāh al-A'ẓam). In this type of ethics, the virtues are dynamic rather than passive, and moral qualities are assertive and epic, rather than dormant or neutral. The findings of this study, using a descriptive-analytical method, indicate the following: A) In Ayatollah Nasserī's social mystical ethics, practical and realistic combinations emerge, including:

1. The harmonious integration of dhikr, asceticism, and life;
2. The balanced combination of self-purification, intellectual refinement, and self-sacrifice;
3. The balanced combination of jurisprudential, ethical, and experiential spiritual closeness;
4. The harmony between conventional ethics and transcendent ethics;
5. The measured integration of purification (*takhliya*), adornment (*tahliya*), and manifestation (*tajliya*);
6. The rational blending of the rights of God, self, and others;
7. The reasoned unity of attachment, realization, and character development.

B) The dominant discourse in Ayatollah Nasserī's social mystical ethics is a discourse of monotheism intertwined with devotion and love for the Ahl al-Bayt.

**Keywords:** social ethics, social mystical ethics, monotheistic ethics, love and devotional ethics, the Greatest Remainder of Allah, Ayatollah Nasserī.

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**Keywords:** Islamic lifestyle, belief in Mahdism, problem of awaiting the savior, methodological approach Ayatollah Nasserī's works, concept of awaiting, groundwork for the Imam's reappearance, evaluation of awaiting the savior.



## Methodology of Tackling the Problem of Awaiting the Savior in Ayatollah Nasserī's Works and Its Impact on Developing an Islamic Lifestyle

Fatemeh Raoufi Tabar<sup>1</sup>

### **Abstract**

The Islamic lifestyle reflects a way of living grounded in the beliefs, values, and perspectives of Muslims. The concept of “awaiting the savior” is a key tenet in Imāmī Shia thought, offering the potential for a comprehensive model in theoretical foundations, practical aspects, and the quality and method of Islamic living. What actualizes this potential is the art of analytical insight and the enlightening approach toward the concept of awaiting the savior. Ayatollah Nasserī stands among contemporary Twelver Shia thinkers who, in his scholarly life, devoted significant effort to presenting the issue of Mahdism, encompassing all its aspects, including the concept of awaiting the savior. This research aims to analyze the methodology of how awaiting the savior is addressed in his works and its impact on promoting an Islamic lifestyle. Using a descriptive-analytical approach, based on rational and transmitted evidence, and through library research, this study outlines models for an Islamic lifestyle:

1. A conscious lifestyle through a proper understanding of the Imam and his position;
2. A devoted and committed lifestyle by emulating the Imam and keeping his memory alive;
3. A purposeful and hopeful model by understanding the goals and true meaning of awaiting the savior and its value;
4. A dignified lifestyle, inspired by the Prophet's sayings on the attributes of those who await the savior and their status among his supporters and companions.

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## An Analytic Examination of Ayatollah Nasserī's Role in Religious Training of Society

Seyed Mohammadreza Alaoddin<sup>1</sup>

### **Abstract**

This research examines and analyzes Ayatollah Nasserī's role as an exemplary mentor in shaping the religious beliefs of society. Presenting Ayatollah Nasserī as a model mentor and his influence in the process of religious training is highly effective. Studies indicate that, as a righteous predecessor of the seminary, Ayatollah Nasserī followed the example of the Prophet in providing spiritual guidance to the community. This research method begins with an examination of Ayatollah Nasserī's Quranic approach and lifestyle, focusing on religious perspective, religious behavior, and exemplary mentorship, utilizing available sources, categorizing the findings, and providing an educational analysis of these statements. The contribution of this research lies not only in presenting Ayatollah Nasserī's approach to religious training but also in exploring his role as a model mentor in practically instilling religious beliefs within society. This study addresses Ayatollah Nasserī's position as an exemplary mentor through his religious outlook, religious behavior, logic, wisdom, and Quranic preaching in shaping society's religious beliefs. The findings offer an educational model inspired by Ayatollah Nasserī's teachings, aimed at fostering religious transformation in society, highlighting the impact of his mentorship on self-cultivation, other-cultivation, family-building, community development, and civilization construction.

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**Keywords:** Ayatollah Nasserī, religious training, exemplary mentor.



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## The Impact of Spiritual Connection to the Imam of the Age on Overcoming Afflictions in Ayatollah Nasseri Esfehani's Mahdist Thought

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### Abstract

A spiritual and heartfelt connection with the Imam of the Age (may God hasten his reappearance) has numerous impacts on the lives of individuals in society, among which the prevention and alleviation of hardships stand out as some of the most significant. Given that, according to divine tradition, worldly life is intertwined with various trials and afflictions, spiritual connection appears to be one of the best means to overcome adversities. This type of connection holds distinct advantages over in-person connection, including its unrestricted and universal accessibility. Elucidating this form of connection and its efficacy in warding off misfortunes from the perspective of Mahdist thinkers and scholars can greatly clarify its dimensions and aspects. Ayatollah Nasseri Esfehani, an insightful devotee of religion, has contributed significantly to Mahdist thought, guiding enthusiasts of Mahdist teachings with his writings. Therefore, it is fitting to conduct a new exploration, using a descriptive and analytical method based on the available data in the works of this scholar, into the effects of a heartfelt and spiritual connection with the Imam of the Age in navigating trials. This exploration reveals four main components: "answered prayers," "spiritual vitality," "creation of light and elimination of darkness," and "the realization of deliverance." Expounding upon these components not only strengthens people's inclination towards a bond with Imam Mahdi but also provides a practical approach to overcoming hardships.

**Keywords:** Imam of the Age, spiritual connection, in-person connection, afflictions, Ayatollah Nasseri.




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quoted from the mystics of the Najaf mystical school—aims to address these issues.

**Keywords:** Najaf mystical school, master of spiritual wayfaring, general masters, particular masters, dreams, visions, revelations.



## The Spiritual Wayfarer's Trust in Particular and General Masters as Manifested in Dreams and Revelations in the Najaf Mystical School

Davood Hasanzadeh Karimabad<sup>1</sup>

### **Abstract**

According to the mystics of the Najaf mystical school, a key requirement for spiritual wayfaring is having and adhering to a master on the path toward the Transcendent Truth (God). These mystics distinguish between two types of masters: particular and general. The Prophet and his pure Household (Ahl al-Bayt), who were divinely appointed to guide humanity, are considered particular masters, while general masters are insightful individuals who have abandoned personal desires, attained divine knowledge, and reached the degree of Perfect Man. Whether or not the wayfarer has encountered these particular or general masters during their lives or after their passing, they may meet them in dreams or revelations and receive guidance. However, since it is said that the devil can sometimes appear to the wayfarer in the form of various individuals, how can the wayfarer trust the appearance of a particular or general master in such dreams or revelations? Is it indeed possible for the devil to manifest in the form of a particular or general master? In any case, what is the criterion for determining the authenticity or inauthenticity of such revelations? The mystics of the Najaf mystical school offer arguments grounded in both rational reasoning and transmitted religious texts to assert that the devil cannot manifest in the form of the Prophet, his Household, or general masters. They also propose criteria for recognizing the authenticity of visions involving masters with whom the wayfarer had no prior acquaintance in this world. This article, employing a descriptive and analytical method and drawing on mystical doctrines—particularly those

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